



# THE BURNING OF THE MURTADD PILOT

This week, the Islamic State released a video depicting the execution of the Jordanian crusader pilot, Mu'adh Sāfī Yūsuf al-Kasāsibah. As displayed in the video, the Islamic State had resolved to burn him alive as retribution for his crimes against Islam and the Muslims, including his active involvement in crusader airstrikes against Muslim lands.

When the news of the video broke out, the tāghūt of Jordan who at the time was in Washington to meet with his masters at the White House – as is the habit of the crusader puppets – cut short his trip, returned home early, and promptly ordered the execution of the mujāhidah, Sājidah ar-Rīshāwī and the mujāhid, Ziyād al-Karbūlī, both of whom had been imprisoned for nearly a decade by the murtaddīn of Jordan. The Islamic State had done everything it could to secure the release of both Sājidah and Ziyād, but Allah decreed that they would return to Him as shuhadā', an incomparable honor which they had both desired, eagerly pursued, and supplicated their Lord for. We consider them so, and Allah is their judge.



THE MURTADD PILOT WAS KILLED IN RETALIATION FOR AIRSTRIKES AGAINST MUSLIMS SUCH AS THOSE PICTURED ABOVE

In executing the mujāhidīn, Jordan is merely hastening the inevitable destruction of its tāghūt regime.

Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Whoever harms an ally of Mine, then I have declared war against him" [Sahīh al-Bukhārī].

While the execution of Sājidah and Ziyād became the focus of international headlines, the focus for many ignorant hizbiyyīn became the manner in which the pilot was executed. Amongst them was the Jordanian Abū Sayyāf Muhammad ash-Shalabī, who stated, "The manner in which he was executed and the subsequent production of a video displaying his execution is a matter that opposes the teachings of the pure religion. Jihād was legislated to make the people enter the religion, not to make them turn away from the religion or to distort its image."<sup>1</sup>

This type of rhetoric is typical of hizbiyyīn – even those masquerading as supporters of the mujāhidīn – who continue to live under the authority of the murtadd puppets, and of defeatist Muslims who reside in the lands of kufr under the authority of the crusaders themselves, with no intention of making hijrah to those lands in which the word of Allah is the highest. Such people have had their religion diluted and, not surprisingly, are always amongst the first to speak out in any case where the



THE LIAR ABŪ SAYYĀF

mujāhidīn display their harshness towards the crusaders, attempting to disguise their criticism towards the mujāhidīn as concern for the image of Islam.

In burning the crusader pilot alive and burying him under a pile of debris, the Islamic State carried out a just form of retaliation for his involvement in the crusader bombing campaign which continues to result in the killing of countless Muslims who, as a result of these airstrikes, are burned alive and buried under mountains of debris. This is not to even mention

<sup>1</sup> Abū Sayyāf ash-Shalabī exposed the full extent of his evil when displaying his remorse for the murtadd pilot in the face of the mujāhidīn. He also fabricated stories about the negotiations regarding the prisoners by claiming to be involved in these negotiations, whereas the representative of the Jordanian tāghūt from the beginning was 'Āsim Tāhir al-Barqāwī (AKA Abū Muhammad al-Maqdisī, whose campaign of lies carries on). Furthermore, ash-Shalabī shamelessly lied by claiming that the murtadd Baathist 'Izzat ad-Dūrī and other murtadd Baathists were members of the Islamic State and involved in the negotiations! So, a shameless liar – ash-Shalabī – is taken as a "jihādī mentor"! One can only say to him, "If you have no shame, then do as you wish" [Sahīh al-Bukhārī].

those Muslims – men, women, and children – who survive the airstrikes and are left injured and disabled, and in many cases suffering from severe burns that cause them pain and anguish every minute of every day.

**{AND IF YOU PUNISH [AN ENEMY], PUNISH WITH AN EQUIVALENT OF THAT WITH WHICH YOU WERE HARMED}**  
[An-Nahl: 126].

This āyāh sufficiently demonstrates the sharʿī validity of burning someone alive in a case of qisās (retribution). The confusion perpetuated by the hizbiyyīn, the palace “scholars,” and the ignorant defeatists, is with regards to the authentic statement of Allah’s Messenger (sallallāhu ‘alayhi wa sallam), “None should punish with fire except Allah” [Sahīh al-Bukhārī].

As a result of their dishonesty in conveying the truth, the deviants concealed the fact that there is a famous exception to this ruling made in the case of qisās and maslahah (overwhelming benefit), and that in addition to the aforementioned āyāh from Sūrat An-Nahl, the fuqahā’ used as evidence for these exceptions the following āyāh from Sūrat Al-Baqarah.

{So whoever has assaulted you, then assault him in the same way that he has assaulted you} [Al-Baqarah: 194].

They further used as evidence the hadīth of the ‘Uranī men whose eyes were gouged out by the Prophet (sallallāhu ‘alayhi wa sallam) with heated iron [Al-Bukhārī and Muslim].

Furthermore, the scholars highlighted the fact that the Sahābah (radiyallāhu ‘anhum) punished people with fire in a number of incidents that took place throughout the course of the history of the rightly-guided Khulafā’. Here we will

mention some of these incidents.

The first example: In his letter to the murtaddīn of the Arabian Peninsula during the riddah wars, Abū Bakr as-Siddīq (radiyallāhu ‘anh) threatened to burn them alive if they did not repent from their riddah. In it he states, “I have sent to you so and so [Khālīd Ibn al-Walīd] with an army of the Muhājirīn, the Ansār, and their good followers, and I’ve ordered him to not fight anyone or kill anyone until he calls him to the call of Allah. Whoever answers him, accepts the truth, halts his evil, and does good, my envoy will accept this from him and will aid him in it. If he refuses, I’ve ordered him to wage war against them over such, to not spare anyone he is able to kill, to burn them alive with fire, to kill them in a severe manner using all means, to enslave their women and children, and to not accept from any one of them anything but Islam” [Tārīkh at-Tabarī; Al-Bidāyah wan-Nihāyah].<sup>2</sup>

The second example: Likewise during his khilāfah, Abū Bakr (radiyallāhu ‘anh) gathered a number of his advisors from amongst the Sahābah and consulted them about the case of a man found guilty of committing sodomy. The one who had the most severe position was ‘Alī (radiyallāhu ‘anh) who said, “This is a sin that no nation had committed before except for one nation, and you know how Allah dealt with them. I view that we should burn him alive.” So the Sahābah agreed with his position, and Abū Bakr wrote to Khālīd ordering him to burn the man alive [Al-Bayhaqī].<sup>3</sup>

The third example: In another incident that occurred during the riddah wars, a man named al-Fujā’ah came to Abū Bakr as-Siddīq (radiyallāhu ‘anh) claiming to be Muslim, and asked Abū Bakr to prepare an army for him to lead in fighting the murtaddīn. Abū Bakr did

<sup>2</sup> The full text of the letter can be read on pages 17 and 18 in the History section of this issue of Dābiq.

<sup>3</sup> Al-Mundhirī (rahimahullāh) mentions that there were four khulafā’ who burned sodomites with fire: Abū Bakr as-Siddīq, ‘Alī Ibn Abī Tālib, ‘Abdullāh Ibn az-Zubayr, and Hishām Ibn ‘Abdīl-Malik [At-Targhib wat-Tarhīb].

so, and the man wound up killing and robbing anyone he came across, including Muslims. When this reached Abū Bakr, he sent an army to detain him. He was detained and brought back, and Abū Bakr ordered that he be taken to the area of al-Baqī' and burned alive [Al-Bidāyah wan-Nihāyah].

The fourth example: During the riddah wars, when Khālīd Ibn al-Walīd defeated Tulayhah al-Asadī in the battle of Buzākhah, Abū Bakr wrote to him ordering him to not be lenient and to make an example out of anyone he captured from amongst the kuffār who had killed Muslims. So Khālīd remained in Buzākhah for a month hunting down the murtaddīn and taking revenge for the Muslims who had been killed. Some of the murtaddīn he would burn alive, others he would stone to death, and others he would throw off the tops of mountains [Al-Bidāyah wan-Nihāyah].

The fifth example: Abū Mūsā al-Ash'arī reported that the Prophet (sallallāhu 'alayhi wa sallam) sent both him and Mu'ādh Ibn Jabal (radiyallāhu 'anhumā) to Yemen, and instructed them to teach the people the Qur'ān. Mu'ādh

came one day to visit Abū Mūsā and found with him a man who was chained up, so he said, "O my brother, were we sent to punish the people or were we sent to teach them and order them with what would benefit them?" So Abū Mūsā said, "He embraced Islam and then disbelieved." So Mu'ādh said, "By He who sent Muhammad with the truth, I will not leave until I burn him with fire." So Abū Mūsā said, "We still have some unfinished business with him." So Mu'ādh said, "By Allah, I will never leave!" So some firewood was brought and a fire was lit, and he threw him in [Al-Mu'jam al-Kabīr – at-Tabarānī].

Thus, the Islamic State not only followed the footsteps of Allah's Messenger (sallallāhu 'alayhi wa sallam) in his harshness towards the disbelievers, but also emulated the example of his righteous Sahābah (radiyallāhu 'anhum) by punishing with fire in retaliation, and for the purpose of terrorizing the murtaddīn and making examples out of them.

We ask Allah to take revenge for the Muslims and the mujāhidīn, and rain fire and destruction upon the kuffār and murtaddīn wherever they are.

